1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

the Whites, but was retained for small children. In recent times the Santa Catarina *Aweikoma-Caingang* of both sexes shaved the hair over the forehead and on top of the head (Paula Souza, 1924, p. 122). 302

The *Caingang* abhor body hair and always remove it. Combs consist of small wooden splinters passed through a slit in a piece of reed.

The *Caingang* seem to have used charcoal more than urucú for body painting. Among the *Aweikoma-Caingang* certain body paints belong to exogamic groups of people. The main motifs are dots, vertical lines, circles, and horizontal bars with vertical lines. The *Caingang* observed by Manizer (1930, p. 771) painted themselves only for funeral ceremonies. They regarded the black stripes on their chest as a protection against the ghosts. The pigment was charcoal mixed with honey and water or with the sticky sap of a creeper. 302 386 531 [764] [789]

TRANSPORTATION

River navigation never was so important to the *Caingang* as to their *Tupí-Guaraní* neighbors. To cross a river, the *Aweikoma-Caingang* fell a tree on each side of the river and connect the intervening space with a tree trunk braced with poles fixed in the river bed. 491

Caingang women carry babies on their backs, often in a net, by means of bark tumplines. Among the *Aweikoma-Caingang* these straps are 4 inches (10 cm.) wide, woven of embira fibers. Knapsacks are suspended by a tumpline. 854 482

MANUFACTURES

Netting.—According to Koenigswald (1908 b, p. 49), the Paraná *Caingang* made net bags of caraguatá fibers. 286

Basketry.—*Caingang* carrying baskets have a hexagonal weave, and, like those of the *Tupí*, are elongated and rectangular knapsacks open on top and on the outer side, so that only the bottom and sides support the burden. Basketry containers woven from thin strips of split bamboo, frequently have stepped designs produced by alternating black and natural color strands (fig. 58, *c*). Some baskets, like those of the *Guayaná*, are made in two parts that telescope into each other. 285 415

The *Aweikoma* have three main types of baskets: large baskets for transportation of goods; small, impervious water or honey containers of Taquara mansa strips coated with wax; and small receptacles, similarly waterproofed, used as cups and dishes.

Spinning.—*Caingang* textiles are made with the fibers of the ortiga brava, probably a Bromelia. Women seize the leaves with leather-covered hands, cut them at the base, and remove all the thorns, then macerate the leaves in water, dry, and, finally, crush them. The fibers are then rolled into threads with the palm of the hand against the 283

147 other activities. At such times the speed, skill and sureness of each motion, upon which the Indian's life so often depends, come fully to the fore.

The same is true of the women; in spite of their short stature, they are endowed with unusual physical endurance. [119]

482 In the course of their wanderings through the forest, they carry for several weeks at a time enormous baskets filled with heavy loads, with a child nearly always sitting on the top. In addition to all this, they bear in their hands heavy objects such as axes, iron pans, etc. They are, so to speak, the true bearers of the tribe; the warriors carry loads only when away from the women.

142 Their skin is of a dark tan color, lighter among the women. Their hair is black, coarse and sleek.

164 [753] Dental caries are widespread among them; as children their teeth are already defective. They pull out a tooth as soon as it hurts, and this leaves them almost toothless quite early in life. It is a [364] curious fact that the warriors demand their wives (who are younger, and thus have better teeth) to masticate all their food; this leaves them only the effort of swallowing, which they do while lying comfortably by the fire.

There are no diseases peculiar to the Botocudo Indians. They have, however, been widely attacked by the deadly influenza and its complications, such as bronchitis, pneumonia, etc. They also suffer from rheumatism of the joints and muscles.

[147] The great ease with which their wounds are healed, even when extremely serious, is eminently worthy of note.

Venereal diseases of any sort are altogether unknown among them.

[163] Their high fecundity insures the perpetuation of the tribe.

224 This tribe subsists primarily on the proceeds of the hunt and is therefore nomadic, ever on the move through the woods in search of game. The tapir is preferred on account of the quantity and flavor of its flesh. It is hunted in the following way. The Indians look for a fresh spoor, set their dogs loose, and follow them on the run until the tapir is roused. Then they determine the direction taken by the animal, which always follows its habitual trails, known to the hunters; they take a shortcut through the woods and wait. Spurred on madly by the dogs, the tapir runs toward them and is attacked and killed with the spears.

285 Chusquea pinifolia--Translator] strips which vary only in their width
415 and thickness.

The larger waxed baskets are used as a sort of pail to convey water and honey. The small baskets, also waterproof, are used as vessels--mugs of a sort--for water and for mong-ma on festive occasions.

286 The Botocudo do not plait fans or mats. But they do weave a
482 strap, eight centimeters in width, tied at the ends with a special slipping knot which permits its shortening or lengthening. These straps are woven, sometimes in two colors, of embira fiber. The women use
[554] them placed against the forehead, or against the top of the head, to carry children. The Botocudo carry everything in this fashion, with the weight steadied against the head and resting along the back.

412 These Indians use large tongs made of taquarucu [a large bamboo, Guadua superba--Translator] or hard wood. These pincers are used to remove food from the fire and from boiling pots. They are called ko-pama, "wooden hand."

619 The Botocudo make up a single tribe composed of various families with equal rights.

622 Power rests with a single chief, pahi, who steers the destinies of the tribe and usually rules on all its actions.

The chief wields this power as long as his worth as a brave and fearless warrior is recognized by all. In his absence the most experienced and courageous warriors take over and exert authority upon the other members of the tribe.

When elderly the chief transfers his command to a worthy warrior, without losing his ascendancy over the tribe. He becomes its respected and venerated counselor.

595 The Botocudo are polygamous. According to his worth, the warrior usually marries two or three women; the chiefs always take more than three wives. [126]

304 On reaching adulthood the youths are tattooed on the arm with a warrior's badge, which consists of two dots laid horizontally. As they prove their manly qualities they are granted another two marks,
[582] tattoed similarly underneath the first. Once thus admitted among the warriors, they are considered ready to marry.